



Volume 1, Issue 04

Ouranophantor

April 2018

A Newsletter of St. Basil Greek Orthodox Church



St. Basil Greek Orthodox Church

733 S. Ashland Avenue, Chicago, IL 60607

www.stbasilchicago.org



Church Office:

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Parish Council President:

Jayme Schenk

Worship Hours

Sundays: Orthros 8:15 a.m. followed by Divine Liturgy

Weekdays: Divine Liturgy 8:30 a.m.

Esperinos: For Major Feasts 6:00 p.m.

Wednesday: Paraklesis Service 6:00 p.m.

Upcoming Events

- Sunday, April 1—Palm Sunday Luncheon following Divine Liturgy
- Sunday, April 29 — Greek Independence Day
- Thursday, May 31 — Trivia Night at Billy Goat Tavern (1535 W. Madison St.) at 6:30 pm

For more information:

www.stbasilchicago.org or contact church office at 312-243-3738.

We welcome new families to our parish!

Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others! Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese. Let us go out so that they will know we are Christians by our love.

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<https://www.facebook.com/St-Basil-Greek-Orthodox-Church-476775679041438/>

Sacraments and Blessings

Baptisms:



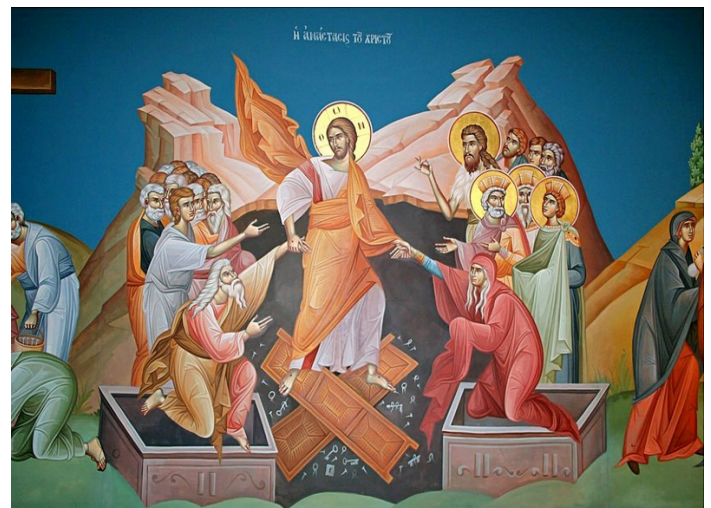
Chrismations:



Weddings:



Funerals:



40-Day Blessings:



Father Dimitri's Message



My Brothers and Sisters in Christ,

In light of the services soon to come, I wish to share a little insight into perhaps my favorite service: The Proti-Anastasi Liturgy Holy Saturday Morning. Within the Passion narrative, this service takes place as Christ descends into hell. There, he utterly annihilates the power of death and frees our first parents Adam and Eve as St. John the Baptist points out to the kings Solomon and David that this is He of whom he told that would come, the One they had always hoped to see.



Prior to this moment, all mankind (with the exception of Enoch [Gen. 5:24] and Elias [2 Kings 2:11]) went to hell when they perished, the good and the bad because all had sinned. When the Author of Life descended into hell, he freed all of those believing in him and they rose from the dead (Matthew 27:52). This changed the dynamic of our lives forever! Now, with Christ pulling us up, as he did with our ancestors, we too can be pulled from hell. Paradise has opened and we can share in the Resurrection of Christ!

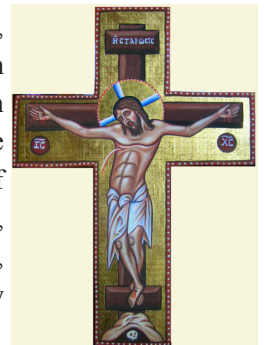
As exciting as this is, this is not why this service is my favorite. Perhaps when I was a child, I simply enjoyed listening to the psaltis chant *Τὸν Κύριον ὑμνεῖτε, καὶ ὑπερψοῦτε εἰς πάντας τοὺς αἰῶνας*. “Sing a hymn to the Lord, and exalt Him beyond measure, unto all the ages.” Perhaps I loved watching the priest shower the church with bay leaves and flowers while singing, *Ἀνάστα, ὁ Θεός, κρίνων τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσι*. “Arise, O God; judge the earth, for You shall inherit all the Gentiles.” But as an adult, I realized I loved the service most because of the allegorical messages embedded in the Old Testament readings.



We read the Prophecy of Jonah (Jonah 1-4) and listen to the story of how he spent three days in the belly of the sea monster. This is an obvious allegory to Christ spending three days in the tomb, made especially clear when Jonah exclaims, “I cried out in my affliction to the Lord, my God, and He heard my voice; Out of the belly of Hades, You heard the cry of my voice” (Jonah 2:2). Further, the Lord Himself brings our attention here when He exclaims in Matthew 12:39, “A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah.”



Of further note, during times of antiquity men and women would pray aloud, standing up with their arms in the Orans position, as displayed to the left. Jonah would have certainly prayed in this manner from the sea monster. The body is in the shape of the Cross. So we see within Jonah our freedom from hell and the method in which it is accomplished: The Holy Cross. “And He said to them all, If any man will come after Me, let him deny himself, and take up his cross *daily**, and follow Me (Luke 9:23 *Alexandrian translation). The statement of daily, while not a universally accepted text within this verse, can be universally accepted as our daily struggle and salvation found within our personal crosses.



But for me, the most powerful image is that of the three Hebrew children (Daniel 3:1-56). We see three young men robbed of everything by the foul king Nebuchadnezzar. Their beautiful names of Hananiah “Jah who is gracious,” Misha’el “Who is like God?,” and Azariah “Jah has helped” were replaced with Shadrach, Meshach, and Abednego. If one has never seen the television series **Roots**, there is a terrible scene in which the protagonist Kunta Kinte, one of 98 slaves brought to Annapolis, Maryland, is whipped because he refuses to take his slave name of “Toby.”

In this gut wrenching scene we see him courageously endure the whip until he finally is broken and woodenly declares, "My name ... is Toby." To be robbed of one's name is to be robbed of one's identity. Yet these unbelievably faithful youths never wavered in their determination to worship the one true God. As they were thrown into the fire that killed even those heating it, the three dance with the Wondrous Angel (Jesus Christ) and were not harmed.

This brings to mind the story of Malachi 3:3 "He will sit as a refiner and purifier of silver." There is a popular story of a Bible Study surrounding this verse:

There was a group of women in a Bible study on the book of Malachi. As they were studying chapter three they came across verse three. This verse puzzled the women and they wondered what this statement meant about the character and nature of God.

One of the women offered to find out about the process of refining silver and get back to the group at their next Bible study. That week the woman called up a silversmith and made an appointment to watch him at work. She didn't mention anything about the reason for her interest in silver beyond her curiosity about the process of refining silver. As she watched the silversmith, he held a piece of silver over the fire and let it heat up. He explained that, in refining silver, one needed to hold the silver in the middle of the fire where the flames were hottest so as to burn away all the impurities.

The woman thought about God holding us in such a hot spot then she thought again about the verse, that He sits as a refiner and purifier of silver. She asked the silversmith if it was true that he had to sit there in front of the fire the whole time the silver was being refined. The man answered that yes, he not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire. For if the silver was left even a moment too long in the flames, it would be destroyed.

The woman was silent for a moment. Then she asked the silversmith, "How do you know when the silver is fully refined?" He smiled at her and answered, "Oh, that's the easy part -- when I see my image reflected in it."

The thought of bearing our Cross daily or being placed within fire can seem very daunting, terrifying. But we, THANK GOD!, do not have to do this alone. We have a God who loves us enough to help us carry our Cross (whatever it may be), and who will not let us be destroyed in the fire. God will not give us more than we can handle. More, that heat is not endured alone, and it is not without purpose. If we give it to God, we will become more and more like Him. We will eventually take on the qualities of that purifying fire (The Holy Spirit) and we will dance in the fire like the Hebrew children.

This service, more than the Little or First Resurrection, gives me hope for the present and future in how I, together with Christ, can experience His joy and victory. It is in this service that we see the power of hell crushed. It is here we see death vanquished. It is within this service that we recognize the power of Christ to free us from death (hades/the belly of the monster) and suffering (the terrible fire). Both have been transfigured. Death has become life and the fire of destruction has become the fire of the Holy Spirit. Let us come together like Jonah and the three youths Hananiah, Misha'el, and Azariah in joy as we are delivered from whatever afflicts us. Let us, as a family, chant triumphantly the Doxastikon of the Orthros of Pascha: ***It is the day of the Resurrection. Let us shine brightly for the festival, and also embrace one another. Brethren, let us say even to those who hate us, "Let us forgive everything for the Resurrection." And thus let us cry aloud, "Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life."***

I remain your servant in Christ,

+ Fr. Dimitry



President's Letter

By Jayme Schenk

Dear St. Basil's Parishioners,

As I write this month's newsletter update, Holy Week is fast approaching. I hope everyone has received the Holy Week service schedule in the Anastasi mailing and will make it a point to attend many of the beautiful services St. Basil offers that week.

On another exciting note, Saturday March 24, many of us were fortunate to be able to attend the Enthronement Luncheon for the new Metropolitan of our Diocese, His Eminence Metropolitan Nathanael. The luncheon was preceded by the Enthronement service held at the Annunciation Cathedral. The luncheon itself was held at the Chicago Hilton and Towers and was attended by some 850 hierarchs, clergy, and laypeople. It was a beautiful, joyous day for our whole Metropolis.

We welcome His Eminence Metropolitan Nathanael to Chicago, and we hope and pray for his success here for many years to come.

I wish all of you a peaceful and good Anastasi.

Jayme Schenk

Parish Council President



Philoptochos Update

By Vana Kikos

The women of St. Basil Philoptochos wish everyone Kali Anastasi and Kalo Pascha, Happy Easter! We hope everyone in attendance enjoyed our Palm Sunday luncheon on April 1, and congratulations to the Lamb Raffle winners!

Among our many philanthropic endeavors, most recently we have been packing lunches for the Lincoln Park Community Shelter (LPCS). We met after services on Sunday, March 18th, and with everyone's help we were able to pack 40 lunches to help feed people in need.

Our chapter is growing--and we need you!! If you or a woman you know would like to become involved, please contact the church office at 312-243-3738, or Vana at 312-217-0300. Better yet, please see our Welcoming Committee chair Melita following church services! Next Philoptochos meeting will be held April 15 after church at around 11:30 a.m. Any woman in our parish who might be interested in finding out more is encouraged to attend, and being a member is never required!

Philoptochos is the philanthropic arm of the Greek Orthodox Church. There are over 450 chapters nationwide comprised of more than 25,000 members!

Vana Kikos

Philoptochos President

Stewardship Update

By Tom Bezanos

Our 2018 Stewardship Goal is 200 Stewards and \$200,000.

2018 Progress-to-Date:

- ◇ Stewards 85
- ◇ Pledged \$130,779
- ◇ Collected \$54,559



HAVE YOU BECOME A STEWARD OF ST. BASIL CHURCH?

Visit our website at www.stbasilchicago.org and click on “Our Parish” and “Stewardship” to learn more or contact church office at 312-243-3738 for additional information.

For where your treasure is, there your heart will be also. (Matt. 6:21)

Girls Ministry

By Mary Peroulas

“Therefore encourage one another and build one another up, just as you are doing.” *Thessalonians 5:11*

A few kind words of encouragement can go a long way in brightening anyone’s day. The Girls Ministry’s most recent project was to make greeting cards to include in sack lunches packed by our Philoptochos. The lunches were delivered to Lincoln Park Community Shelter (LPCS). We were happy to have some of the boys help us with this rewarding activity. It was a fruitful afternoon filled with fellowship and fun.

LPCS accommodates up to 36 adult homeless guests at any given time. They provide sleeping facilities, kitchen facilities, meals, showers, laundry areas, and offices. Social services are offered to help guests return to self-sufficiency with the ultimate goal to help them move into their own permanent housing. My hope is for you and your families to celebrate this Easter with joy, love, and happiness. Have a blessed Easter!



His Eminence Metropolitan Nathanael of Chicago



His Eminence Metropolitan Nathanael (Symeonides) of Chicago is of Pontic and Asia-Minor ancestry, and was born in Thessaloniki, Greece (1978). He is the third child of Irene and Vasilios Symeonides. He received his early education from the Greek American Institute of the Zoodochos Peghe Parish of the Bronx, NY. He later graduated from Hellenic College (BA, 2000) and from Holy Cross Greek Orthodox School of Theology (MDiv, 2003). He earned an STM (2003) in Christian Ethics and a ThD (2007) in Bioethics from Boston University. Fr. Nathanael has also studied the History and Ethics of Public Health at Columbia University Mailman School of Public Health.

He has served as a guest professor of Orthodox Christian Ethics and Bioethics at Fordham University, Holy Cross Greek Orthodox School of Theology, and Saint Vladimir Theological School. He has authored numerous articles in theology and bioethics. He has delivered a series of presentations to clergy of the Archdiocese and to regional pan-Orthodox clergy associations.

Metropolitan Nathanael is a brother of the historic monastery of St. George Epanosifis in Crete, Greece. He was ordained a deacon (2003) and a presbyter (2010) by His Eminence Archbishop Demetrios of America. Prior to his ordination to the episcopacy, His Eminence served as the Deacon to Metropolitan Methodios (2003-2006); Deacon to the Archbishop (2006-2010); presiding priest of the Annunciation Greek Orthodox Church, NYC (2010-2013), and interim-pastor of the Holy Resurrection Church of Brookville, NY and the Saints Constantine and Helen Cathedral of Brooklyn, NY. As a parish priest in Manhattan, Metropolitan

Nathanael developed a unique urban ministry, Orthodox Professionals in Action (OPA), which provided over 400 young professionals the opportunity to minister to the most vulnerable in society.

From September 2013-March 2018, His Eminence served as the Director of the Office of Inter-Orthodox, Ecumenical and Interfaith Relations of the Greek Orthodox Archdiocese of America. In this capacity, he managed and cultivated relationships between the Archdiocese and numerous religious organizations, think tanks, non-governmental organizations, and Permanent Missions to the United Nations. He also served as Director of the Archdiocesan Committee on Science and Technology (AACST).

His Eminence coordinated the Archdiocesan commemoration of the 50th Anniversary of the March on Selma (2015), and represented the Archdiocese on the National Council of Churches (NCC) Special Task Force to End Racism in America. He serves as a member of a special non-partisan and interreligious working group in Washington, D.C., which seeks to advance religious freedom and pluralism in the Middle East. He is also a member of Tanenbaum's Communications Committee. During his tenure at the Archdiocese, Metropolitan Nathanael also served as the Executive Assistant to the Chairman of the Assembly of Canonical Orthodox Bishops of the USA and on the Assembly's Secretariat. His Eminence also established a Graduate Fellowship Program that provided graduate and post-graduate students the opportunity to serve the Church at the United Nations.

In 2016, Metropolitan Nathanael attended the Holy and Great Council of the Orthodox Church and assisted the press office of the Ecumenical Patriarchate.

On February 7, 2018, the Holy and Sacred Synod of the Ecumenical Patriarchate unanimously elected him Metropolitan of Chicago, succeeding His Eminence Metropolitan Iakovos of blessed-memory. He was ordained a Bishop on March 17th in the Holy Cathedral of the Holy Trinity, New York, and will be enthroned on March 24th in the Holy Cathedral of the Annunciation, Chicago

May God grant him many years!

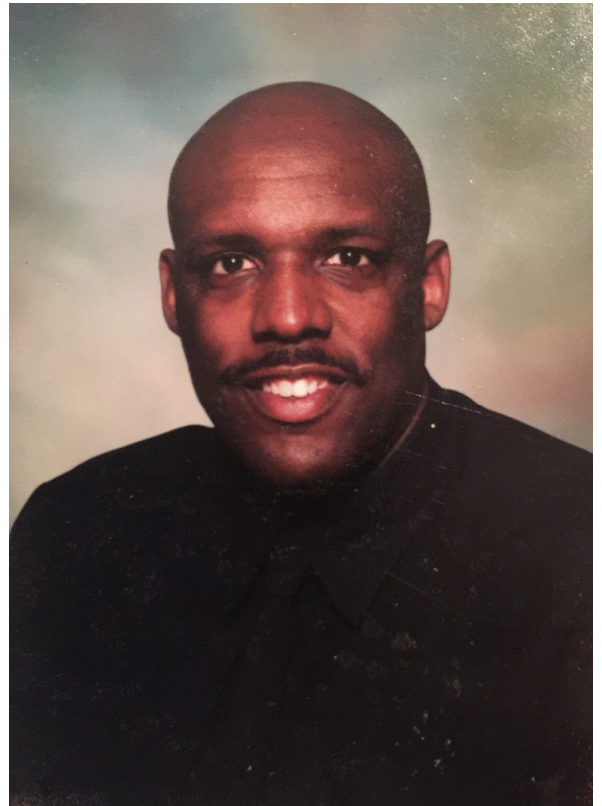
Someone You Should Know

Art Harris

Arthur Harris has been a Chicago firefighter for 32 years and is now an instructor at the Quinn Fire Academy. He recalled the day of the St. Basil fire, March 18, 2013, over a quiet dinner with parishioners in the church hall after presanctified liturgy a few weeks ago. "Fire is a powerful force," he noted. "It is destructive, certainly, but it is also useful, and it is a symbol of God that represents the power of the Holy Spirit. And from the ashes of the fire at St. Basil rose the beautiful church we have today."

Arthur is a graduate of South Shore High School and Long Island University. Raised as a Methodist, he converted to Orthodoxy when he met his wife, Angie, over 30 years ago. At first, Angie was not very optimistic about the potential of their relationship because he is African American and she is from a traditional Greek family. They rose above the challenges, though. He converted to Orthodoxy in 1990, and they married in 1991. They have been faithful stewards of the parish ever since, and Arthur serves on the parish council. Their son, Ari, a college graduate, was an altar boy at St. Basil as he grew up. Arthur and Angie visited several parishes before joining St. Basil Church. They both agree that the parishioners here were welcoming and accepting of them.

When asked about his conversion, Arthur noted that the decision to convert was easy after he attended a series of Lenten lectures. "I saw that when Orthodox Christians talk about religion, it's the real deal. It's not about the Easter bunny. It's about the saving grace of Christ's holy resurrection." When he enters a fire, Arthur's faith allows him to remain calm in the face of chaos.



St. Tryphon Garden Ministry

By Marina Arvanitis



Believe it or not, spring is almost here! The St. Tryphon Garden Ministry is seeking volunteers to help with "spring cleaning" of the gardens before Holy Week, and maintaining the gardens throughout the spring and summer months.

Gardening is not only fun and rewarding, but it engages our neighbors, beautifies our parish, and expresses our thanksgiving for God's natural gifts. Everyone who has worked in the gardens over the years has received many compliments and encouragement from passersby, which makes the volunteer experience even more special. No commitment is too small, and no experience is needed.

If you're interested in volunteering in the gardens, please speak to or email Marina Arvanitis (marvanitis@uwalumni.com).

Sunday School

By Jennifer Georgopoulos

The Sunday School students participated in The St. John Chrysostom Oratorical Festival on Sunday, March 18, 2018. The students did a wonderful job. The K-4th grade students beautifully sang The hymn "O Champion General." The students in 5th -7th grade gave presentations on topics chosen. Congratulations to Katarina Damis, Michael Chi-oros, and Athanasios Georgopoulos for giving incredible presentations to the parish. The students continue to prepare for Holy Pascha by using their Lenten passports and learning hymns. A special thanks to the parents and Sunday School teachers for all of their hard work this year.



Dress-A-Girl

By Helene Frankos & Dorothy Bezemes

In preparation for our October 13, metropolis-wide Dress a Girl Sew-a-thon, we have scheduled a workshop on Saturday, April 28 from 10:00 a.m. to 1:00 p.m.

Please join us for fun and fellowship as we iron our beautiful new fabrics, cut out dresses and pants, make and pin pockets and embellishments, review our stock, and more.

We can't wait to see familiar as well as new faces.

Helene and Dorothy

New Ministry: Saint John the Almsgiver

By Steve Cole

Have you seen homeless people asking for money at the expressway exits or elsewhere near St. Basil? Not sure what you can do to help them? A new ministry at our church, the St. John the Almsgiver ministry, has one answer. Starting soon, the ministry will have mini-survival packs ready to distribute to homeless people near the church or those who come to our door looking for help. With some variation by season, the packs will include McDonald's or Jewel grocery cards, a CTA bus or L ticket that includes two transfers, a pair of socks, a water bottle, basic toiletries (hand/face wipes, combs, toothbrush and toothpaste, band aids), a prayer card, and a list of local resources for food, shelter, and social services. Members of the ministry will regularly go out into the community to give out the mini-survival packs. You can help by joining the ministry or by donating needed items. Look for more information in the Sunday bulletin in the weeks to come or contact the coordinator of the St. John the Almsgiver Ministry, Marina Arvanitis, at marvanitis@uwalumni.com.



Coffee Hour Ministry

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to get to know one another better.

We are looking for volunteers to either host a Coffee Hour or participate in hosting one of our Quarterly Pot Luck Luncheons with a team of other parishioners. We still have a few open dates available for 2018.

If you are interested in volunteering, please contact the church office at 312-243-3738.



Sunday, April 1	Palm Sunday Luncheon
Sunday, April 15	Coffee Hour: Vana Kikos
Sunday, April 22	Coffee Hour: Philoptochos
Sunday, April 29	Coffee Hour: Philoptochos



April 10-Renewal Tuesday: The Commemoration of Saints Raphael, Nicholas, Irene, and the Other Newly-revealed Martyrs of Lesbos

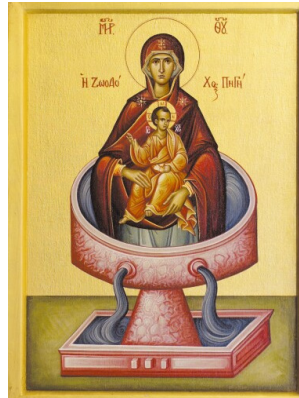
Orthros begins at 9:00 a.m.

On the island of Mytilene (Lesbos in ancient times), near the village of Therme, the villagers had a custom of ascending a certain hill

on this day to celebrate the Divine Liturgy in the ruins of a small chapel, although no one knew whence the tradition sprang. In the year 1959, certain villagers began seeing persons who spoke to them, first in dreams, then awake, both by day and by night. Through these wondrous appearances, which were given to many people independently, the holy Martyrs Raphael, Archimandrite of the ancient monastery, and Nicholas, his deacon, together with other saints who had been martyred on the island, told the villagers the whole account of their martyrdom, which had taken place at the hands of the Moslem Turks ten years after the fall of Constantinople, in 1463. The twelve-year-old Irene had been tortured, then burned alive in a large earthenware jar in the presence of her parents. On Tuesday of Renewal Week, Saint Raphael had been tied to a tree and his head sawn off through his jaws; Saint Nicholas had died at the sight of this. Although the feast is celebrated today because it is the day of their martyrdom, through the appearances of the saints as living persons five hundred years after their martyrdom, it is also a singular testimony to the Resurrection of Christ.

Apolytikion in the Fourth Tone

On Lesbos, ye strove in contest for the sake of Christ God; ye also have hallowed her with the discovery of your relics, O blessed ones. O God-bearer Raphael, with thee, we all honor Nicholas the deacon and Irene the chaste virgin, as our divine protectors, who now intercede with the Lord.



April 13 Renewal Friday **The Lifegiving Font**

Outside of Constantinople, towards the district of the Seven Towers, there was in ancient times a very large and most beautiful church named in honor of the Theotokos; it had been built about the middle of the fifth century by the

Emperor Leo the Great (also called "Leo of Thrace," he is commemorated on Jan. 20). Before he became Emperor, he had encountered there a blind man, who being tormented with thirst asked him to help him find water. Leo felt compassion for him and went in search of a source of water but found none. As he became downcast, he heard a voice telling him there was water nearby. He looked again, and found none. Then he heard the voice again, this time calling him "Emperor" and telling him that he would find muddy water in the densely wooded place nearby; he was to take some water and anoint the blind man's eyes with it. When he had done this, the blind man received his sight. After Leo became Emperor as the most holy Theotokos had prophesied, he raised up a church over the spring, whose waters worked many healings and cured maladies by the grace of the Theotokos; from this, it came to be called the "Life-giving Spring." The Church of Christ celebrates the consecration of this church on this day.

After the fall of the imperial city, this church was razed to the ground and the materials from it were used for building the mosque of Sultan Bayezid. Nothing remained of that church's ancient beauty, except for a small and paltry chapel, almost completely buried in the ruins. This chapel had twenty-five steps going down into it, and a transom window on the roof, wherefrom it received a little light. Toward the western side of the chapel was the aforementioned holy Spring, fenced about with a railing, and with fish swimming in it. Such was the condition of the Spring until 1821. Then even that little remnant was destroyed, occasioned by the uprising of the Greek nation against the Ottoman Empire; the sacred Spring was buried with it and disappeared altogether.

But in the days of Sultan Mahmud, when those subject to him were rejoicing in their freedom to practice their religion,

permission was sought by the Orthodox Christian community to rebuild at least part of the chapel. Thus the work was begun on July 26, 1833. When the excavation had been made, and the foundations of the ancient church were found, there was rebuilt -- by a later writ of permission from the Sultan -- not merely a chapel of the holy Spring, but another new church, constructed upon the foundations of the ancient one. The building of this spacious, beautiful, and most majestic temple began on September 14, 1833, and the work was completed on December 30, 1834. On February 2, 1835, the Ecumenical Patriarch Constantine II, serving the Liturgy together with twelve hierarchs and a great company of clergy, as well as a boundless multitude of Christians, performed the consecration of this sacred church and dedicated it to the glory of the Mother of God. On September 6, 1955, however, it was desecrated and destroyed again by the Moslem Turks; it has been restored again, but not to the former magnificence.

Apolytikion in the Third Tone

As a life-giving fount, thou didst conceive the Dew that is transcendent in essence, O Virgin Maid, and thou hast welled forth for our sakes the nectar of joy eternal, which doth pour forth from thy fount with the water that springeth up unto everlasting life in unending and mighty streams; wherein, taking delight, we all cry out: Rejoice, O thou Spring of life for all men.

April 23 St. George the Trophy Bearer



George, this truly great and glorious martyr of Christ, was born of a father from Cappadocia and a mother from Palestine. Being a military tribune, or chiliarch (that is, a commander of a thousand troops), he was illustrious in battle and highly honored for his courage. When he learned that the Emperor Diocletian was preparing a persecution of the Christians, Saint

George presented himself publicly before the Emperor and denounced him. When threats and promises could not move him from his steadfast confession, he was put to unheard-of tortures, which he endured with great bravery, overcoming them by his faith and love towards Christ. By the wondrous signs that took place in his contest, he guided many to the knowledge of the truth, including Queen Alexandra, wife of

Diocletian, and was finally beheaded in 296 in Nicomedia.

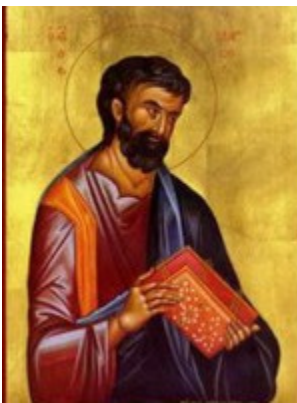
His sacred remains were taken by his servant from Nicomedia to Palestine, to a town called Lydda, the homeland of his mother, and then were finally transferred to the church which was raised up in his name. (The translation of the saint's holy relics to the church in Lydda is commemorated on November 3; Saint Alexandra the Queen, on April 21.)

If April 23 falls on or before Great and Holy Pascha, the feast of St. George is translated to Bright Monday.

Apolytikion in the Fourth Tone

Liberator of captives, defender of the poor, physician of the sick, and champion of kings, O trophy-bearer, Great Martyr George, intercede with Christ God that our souls be saved.

April 25 St. Mark the Evangelist



Mark was an idolater from Cyrene of Pentapolis, which is near Libya. Having come to the Faith of Christ through the Apostle Peter, he followed him to Rome. While there, at the prompting of Peter himself and at the request of the Christians living there, he wrote his Gospel in Greek, and it is second in order after Matthew's. Afterwards, traveling to Egypt, he preached the

Gospel there and was the first to establish the Church in Alexandria. The idolaters, unable to bear his preaching, seized him, bound him with ropes, and dragged him through the streets until he, cut to pieces on rocks, gave up his soul. It is said that he completed his life in martyrdom about the year 68. He is depicted in holy icons with a lion next to him, one of the living creatures mentioned by Ezekiel (1:10) and a symbol of Christ's royal office, as Saint Irenaeus of Lyons writes.

If April 25 falls on or before Great and Holy Pascha, the feast of St. Mark is translated to Bright Tuesday.

Apolytikion in the Third Tone

O Holy Apostle and Evangelist Mark, intercede to our merciful God, that He may grant our souls forgiveness of sins.

Holy Week Liturgical Schedule



Saturday, March 31

Saturday of Lazarus

Orthros 8:30 a.m.

Divine Liturgy 9:45 a.m.



Sunday, April 1

Palm Sunday

Orthros 8:15 a.m.

Divine Liturgy 9:45 a.m.

Holy Monday Orthros

(Bridegroom Service)

Orthros 6:00 p.m.



Monday, April 2

Holy Tuesday Orthros

(Bridegroom Service)

Orthros 6:00 p.m.



Wednesday, April 3

Unction Ευχέλιον Service

Unction 2:30 p.m.

Orthros 6:00 p.m.

Holy Thursday Orthros

(with Unction)

Orthros 6:00 p.m.



Thursday, April 5

Mystical Supper Liturgy

Vesperal Liturgy 9:00 a.m.

The Passion Service

Orthros 6:00 p.m.



Friday, April 6

The Royal Hours

Hours Service 9:00 a.m.

The Apokatheilosis

(Removal from the Cross)

Vespers 2:30 p.m.

The Lamentations

Orthros 6:00 p.m.



Saturday, April 7

The Protianastasi (Little Resurrection)

Vesperal Liturgy 9:00 a.m.

The Orthros of the Resurrection

Orthros 11:00 p.m.



Sunday, April 8

The Resurrection

Come Receive the Light 12:00 a.m.

Divine Liturgy 12:30 a.m.

The Agape Vespers

Vespers 12:00 p.m.



St. Basil Greek Orthodox Church April 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 8:15 am Orthros and Divine Liturgy 10:30 am "No Sunday School Class Today" Orthros of Holy Monday	2 6:00 pm Orthros of Holy Tuesday	3 6:00 pm Orthros of Holy Wednesday (Hymn of St Kassian)	4 2:30 pm Sacrament of Holy Unction 6:00 pm Orthros of Holy Thursday (Unction Administered)	5 8:30 am Liturgy of the Mysti- cal Supper Orthros of Holy Friday - Holy Pas- sion of our Lord (12 Gospels)	6 9:00 am Royal Hours 2:30 pm Vespers - taking Christ down from the cross (Apokathelosis) 6:00 pm Lamentations Ser- vice	7 8:30 am Liturgy of the Proti Anastasi (The First Resurrection) 11:00 pm Anastasi (Resurrection) Vigil Service
8 10:30 am Anastasi (Resurrection) Vigil Service "No Sunday School Class Today" 12:00 pm Pascha Sunday - Agape Vespers Service	9	10 7:00 pm Parish Council Meeting	11	12	13 9:00 am "Orthros and Divine Liturgy for Life-giving Spring (at St. Iako- vos Retreat Center Chapel)"	14
15 8:15 am Coffee Hour: Vana Kikos Philoctochos Meeting Orthros and Divine Liturgy 10:30 am "Sunday School meets"	16	17 Tax Day	18 6:00 pm Paraklesis (Supplication Ser- vice) to the Virgin Mary	19	20	21
22 8:15 am Church of the five senses Orthros and Divine Liturgy 10:30 am "Sunday School meets"	23	24	25 6:00 pm Paraklesis (Supplication Ser- vice) to the Virgin Mary	26	27	28
29 8:15 am Orthros and Divine Liturgy 10:30 am "Sunday School meets"	30					

*SAVE
THE
DATE*

**ST. BASIL CHURCH
HOSTS 3rd ANNUAL**



DATE: THURSDAY, MAY 31

LOCATION: BILLY GOAT INN, 1535 W. MADISON ST., CHICAGO, IL

TIME: 7PM – 9PM (DOORS OPEN AT 6:30PM)

TRIVIA STARTS PROMPTLY AT 7PM

TEAMS OF 4 TO 6 - \$40/PERSON

PRICE INCLUDES OPEN BAR (WELL DRINKS AND BEER), ENTIRE FOOD
MENU, AND DESSERT (OPEN BAR FROM 6:45PM TO 8:45PM)

PRIZES FOR TOP 3 TEAMS

REGISTER ONLINE AT WWW.STBASILCHICAGO.ORG/TRIVIA

(TEAM CAPTAINS CAN REGISTER THEIR TEAMS ONLINE WITH TEAM MEMBER
NAMES; EACH INDIVIDUAL CAN PAY SEPARATELY WITH TEAM NAME)

QUESTIONS? CONTACT ST. BASIL AT (312) 243-3738 OR STBASILCHICAGO@COMCAST.NET



St. Basil Greek Orthodox Church

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